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**MAY'S**  
Advice to Children.



PHILADELPHIA :  
American Sunday School Union,  
143 Chesnut Street.

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CHILDREN'S BOOK  
COLLECTION



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MAY'S

ADVICE TO CHILDREN;

OR, THE

GOOD CHILD'S PETITION.

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Revised by the Committee of Publication of the  
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*PHILADELPHIA:*

AMERICAN SUNDAY-SCHOOL UNION,  
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## *May's Advice to Children, &c.*

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It is a painful thought, that there have been thousands who have never uttered one single prayer to God, from the hour of their birth to the time of their death. Many wicked persons have died with an oath, or a curse upon their lips. Many good children have died, lisping the name of Jesus, and offering petitions to that God, who out of the mouth of babes and sucklings can show forth his praise. Do you ever pray to God, my dear children? I hope you do. Can there be one child here who does not pray at all? Where is that child? What is your name? Is it true that you do not pray? Then let me entreat you to go and

say, "Lord teach me to pray." There are some children who *say* their prayers:— but many of these children, while they are repeating a prayer, which they have learnt with their lips, they are all the time thinking on their sports and amusements.

We never can be said to pray,  
 From what our lips are saying;  
 But when our lips and hearts unite,  
 Then God beholds us praying.

There are many children who repeat what is called "*The Apostle's Creed*," and call that a prayer; but this creed is not a prayer. When you are repeating this creed, you are only telling God what you believe, while at the same time many do not understand what they repeat.—Some add to this creed the Lord's Prayer, or "*Our Father which art in Heaven*." This is, indeed, an excellent prayer. This is the prayer which Jesus Christ taught his disciples, when they



came to him and said, "Lord, teach us to pray." Do you understand the meaning of this prayer?—Some may, but not all. Come then, listen to what is said, and I will endeavour to explain it to you a little.

You say "*Our Father which art in Heaven.*" Are there not some who are young in years, and yet they curse and swear, tell lies, and take the name of God in vain? Are there not some who break the Sabbath, disobey their parents, who indulge wicked thoughts, and commit wicked actions? Are you so bad; are you so wicked; and yet call God—Father! How can you be his children? Why, you belong to Satan's family: you are among the number of his children. It is said, "That the devil was a liar from the beginning." Almost as soon as you can speak, you follow his example, and, "go astray from the womb, speaking lies." It is Satan that tempts children to tell so many stories. How can you call God—Father, and at the same time obey

Satan? Remember that God is in the most endearing sense the Father of good children.

You say "*Hallowed (or sacred) be thy Name :*" and yet upon the most trifling occasions, many young persons cry out, *O Lord! O God! My God! O Christ! O Heavens! Lord, look there! God bless us!* Is not this taking the name of God in vain? Is not this breaking the third command, which says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh the name of God in vain?"

You say, "*Thy kingdom come :*" but you are not the subjects of the King of Kings; but the servants of the wicked one. You are not the followers or lovers of the Prince of Peace; but the slaves of sin, and lovers of the prince of darkness. If you commit sin and please Satan, then you cannot desire that the kingdom of God may come—for

that kingdom is “righteousness and peace and joy in the Holy Ghost.”

You say “*Thy will be done in Earth as it is in Heaven:*” But are there not some who oppose the will of God, and do all they can to hinder it from being done either by themselves or others? It is the will of God that you should love him—do you love God? It is the will of God that you should love Jesus Christ—do you love him? Is he your friend and Saviour? It is the will of God that you should listen to the instructions that are given you from time to time—do you hear them?—do you put them in practice? It is the will of God that you should pray to him—do you pray? It is the will of God that you should read his holy word—do you read and love your Bible? It is the will of God that you should ALL be good children—but you are not. Why then do you say one thing, and mean another?

“*Give us this day our daily bread.*” If

you ask some children who gives them food to eat, they would answer their parents; but who gives to your parents the means of obtaining this food? That God "who maketh grass to grow for the cattle, and herb for the service of man;" that God who crowneth the year with his goodness, and covereth over the valleys with corn. If he did not send "the early and the latter rain," then both you and your parents would be in want of *daily bread*. How good is God to you, and how good you ought to be.

"*Forgive us our trespasses (or sins) as we forgive those who trespass against us.*" Now, when any one has done any thing amiss to you, you must forget and forgive. If you expect God to forgive your sins, you must forgive others. Children, both at home and at school, must expect to be offended sometimes. The best revenge that you can take is to pray for them who thus trespass against you. Never mind their

cross looks and bad names;—they injure themselves much more than they do you, when they call ill names. If you are called a coward, and know that you do not deserve the name, you must not mind it. Those who call you so, only want to provoke you to fight, and make you angry.

If you are not in reality a coward, and refuse to fight only because it is sinful and wrong, then you are the bravest boy among them all. When your companions injure you, and call you bad names, you must not take revenge by beating them—this is the revenge of cats and dogs.

Let dogs delight to bark and bite,  
 For God hath made them so;  
 Let bears and lions growl and fight,  
 For 'tis their nature too.

But children, you should never let  
 Such angry passions rise;  
 Your little hands were never made  
 To tear each other's eyes.      WATTS.

*“Lead us not into temptation, but deliver us from evil.”* You should not only pray that God would keep you from committing sin; but you must endeavour to keep yourselves from it. *“Watch and pray, that ye enter not into temptation.”* Watchfulness is joined with prayer. If this caution was necessary for the disciples of Christ, it is much more needful for you.

*“Thine is the kingdom.”* May you all be the subjects of this kingdom while on earth; that at death, your souls may go to heaven, and live with King Jesus for ever and ever.

*“Thine is the power.”* O Lord, let the power of thy divine grace be felt in the hearts and displayed in the conduct of all these children.

*“And the glory, for ever and ever. Amen.”* If but one soul is saved by this lecture; if but one child shall at this time be led to pray in earnest for pardon and grace;

to thee, O God, shall be all the glory, and all the praise, for ever.

Thus this excellent and divine prayer is concluded. Now, my young friends, attend to the lecture, and mind the questions that are asked and the answers that are given, on the necessity and importance of prayer.

Let all say, *Lord teach us to pray.*



This will be the petition of every good child. For the sake of variety, I shall ask you a question, which I hope some of you will be able to answer.

*What is prayer?* Must I answer this question myself, or will one of you be so good as to give me an answer? I should like to hear one of you answer it.\*

*“Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ.”*

We will suppose that a number of children are gathered together to hear a lecture on prayer, or to hear answers given to questions which they would ask.

What do you think would be the first question a child would naturally ask me?

*Question 1.—To whom are we to pray?*

To that God who hears and answers prayer. His name is the GREAT JEHOVAH. He is a spirit, and those that pray to him, must pray to him in spirit and in truth. With a sincere and humble mind

\* This question was answered by a little boy, aged eight years, in the presence of 500 children.



you must pray to him for what blessings you want, and give him thanks for what you receive. He is the eternal God. He was, he is, and he is to come. The same yesterday, to-day and for ever; without beginning of days or end of years.

He is a WISE God: wiser than Solomon—wiser than an angel—yea, wiser than all the angels and men put together. He knows all you think, all you say, and all you do—“For the Lord is a God of knowledge: by him actions are weighed.” He is also great in power and can do all things. There is nothing impossible with God. God is HOLY—he hates sin—he is angry with sinners—he is displeased with wicked children every day. “The Lord is holy in all his ways, and righteous in all his works.” God is JUST. He will give unto all according to their works. He hath prepared heaven for holy children, and hell for wicked children. God is good to all—his faithfulness is great—his truth endures for ever.

God made you, therefore you ought to pray to him, because he is your Maker. Could you but see God only once, you would think him the most *lovely*, amiable, and excellent of all beings; but this is impossible. You cannot see God till you go to heaven; and if you do not pray to him, you will not go to heaven.

You are young and helpless: you cannot preserve your own lives. He that made you can destroy you—can take away your breath, and then you would die. Who is it that gives you health and strength, food and raiment, parents and friends, and every other blessing that you want? You ought, therefore, to pray to God as your bountiful benefactor.

Asleep, awake, the Lord sustains,

And feeds your tender frame;

He sends the blood through all your veins,

*You live and move in him.*

In Heaven he shines with beams of love,  
 With wrath in hell beneath ;  
 'Tis on his earth you stand or move,  
 And 'tis his air you breathe.

His hand is your perpetual guard,  
 He keeps you with his eye :  
 Why should you then forget the Lord,  
 Who is forever nigh. WATTS.

What is the second question ?

*Question 2.—What should we say when we pray to God? I mean what things should we ask God to give us?*

Whatever you want, you should pray for it. Prayer is the desire of the heart. The expression of this desire in words, is called offering up prayer to God. If you are hungry, you will ask for food. If you are thirsty, you will ask for drink. If you are naked, you will ask for clothes. If you are lost, and know that you are ignorant and out of the way, you will ask God to be the

guide of your youth. You will not ask for what you do not want.

Consider what your wants are;—you have temporal wants, and you have spiritual wants. God can supply them both.

*First*—Ask God to supply the wants of your bodies—these are *temporal*.

You stand in daily need of food and raiment; and he who “feedeth the young ravens when they cry,” has taught you to ask for daily bread. Will not that God who causeth the lilies of the valley to grow, and who clothes the grass of the fields, clothe you also? That God who covers the birds of the air with feathers, the fishes of the sea with scales, the beasts of the field with hair and wool, and the trees of the wood with leaves, will he not cover you also with clothes? Certainly he can do it; and you ought to thank him for it. If God did not give you health and strength, you would be sick and die. Did you ever hear a beggar complain, that he did not know how to beg;

that he wanted words to express his wants? As soon as you know your wants, and are made sensible of them, then you will pray to God daily for the mercies which you need. You cannot walk without his help. You cannot learn without his assistance—you cannot sleep without his protection. Your food will not nourish you without his blessing—you cannot do any thing without the help of God. It is he “that keeps you from harm by night and by day, and is always doing you good.”

*Secondly*—Ask God to supply the wants of your souls—these are *spiritual*.

They are more important and necessary; you are sinners—you are guilty children—you must therefore pray, that God would pardon your sins. Your hearts are wicked and deceitful: they are hard and stony. You must pray to God to take away the heart of stone, and give you a heart of flesh.

True, you are young ; but there's a stone  
    Within the youngest breast ;  
Or half the crimes that you have done,  
    Would rob you of your rest.

You cannot atone for your sins, or keep for one hour those holy commands of God, which you have so often broken in *thought*, *word* and *deed*—you must pray for a new heart and the pardon of sin, for the sake of Jesus Christ, his well-beloved Son, and your best and everlasting friend. Remember how sinful and depraved you all are by nature. You are ready to commit new sins every day. You are sometimes apt to be angry without a cause. You sometimes strike other children, when they say or do any thing which you do not like. Cruelty and anger go hand in hand. You sometimes fret and grow uneasy if other children have better things than you. This is envy, covetousness, and pride, mixed together. You are sometimes apt to disobey

your parents and teachers. You sometimes try to hide your faults by a falsehood. See then how necessary it is that you should pray to God, to pardon you, and to give you his grace, that you may be humble, meek and contented, in the state of life in which it has pleased his providence to place you. Confess your sins to God, and you shall find mercy.

What is there, Lord, a child can do,  
That feels with guilt opprest ;  
There's evil that I never knew  
Before within my breast.

My thoughts are vain, my heart is hard,  
My temper apt to rise ;  
And when I seem upon my guard,  
It takes me by surprise.

*Hymns for Infant minds.*

You cannot live in this world for ever--  
you must die. Your body must be laid in

the grave, and return to the dust from whence it was taken; but your soul is immortal and cannot die. It will live for ever in eternal happiness or misery.—Where do you think your soul will go to when you die—to heaven or hell? Is Christ gone to heaven to prepare a place for you? Do you serve God and love his Son, Jesus? Can you go like a stranger into the eternal world, without knowing where you are going to? You know that there is a heaven for those children who love God and pray to him—who “serve him with a perfect heart and willing mind,” here on earth. And that there is a hell for wicked children, who neither love him nor pray to him. Pray that God would save your soul from hell, and prepare you to dwell with him and his angels for ever in heaven. Pray to God for these important and valuable blessings for your souls.

*Question 3.—For whom should we pray besides ourselves? Next to yourselves, you*



should pray for your parents. You love them, and you wish them to love God and go to heaven. Pray that God would give them his grace, and enable them to bring you up in his nurture and admonition. If you have brothers and sisters, pray for them. If you have friends and relations, pray for them. If you go to school, pray for your teachers. Pray for those ministers, who instruct you in the things of God. Pray for those who are sick and ill, espe-



cially if you know them. When you are instructed, pray that God would bless the instructions which you receive. Pray for your school-fellows. Pray for those poor children who never pray for themselves. Pray for the multitudes of heathen children around you. They pray to gods that cannot hear—they pray to idols made of mud, of wood, and of stone. Pray that they may know, love and serve, the same God that you worship. Pray that they may know Jesus, and that they may be saved by him. Pity them and pray for them, that God would bring them out of their heathen darkness into the glorious light of the gospel.

How do I pity those that dwell

Where ignorance and darkness reigns ;  
 They know no heav'n, they fear no hell ;  
 Those endless joys and endless pains.

Say with all your hearts, Lord teach us  
 how to pray, and what to pray for ; for we

cannot remember all these things without thy help.

*Question 4.—Who will teach us how to pray? That is, if we try to pray, will God help us?* Yes, my dear young friends, the Lord will help you by his Holy Spirit. He will bring all these things to your minds, and help you to remember them, when you kneel down to offer up your prayers to him. The Holy Spirit can make your heart holy, and teach you the evil nature and consequences of sin. The Spirit will make you sensible how needful and how important it is that you should pray. The Spirit will give you a desire to pray, and he will teach you what you are to say when you do pray. He can keep your thoughts from wandering in prayer. There are many children who go to sleep on their knees, when their parents or teachers are engaged in prayer for them. True prayer must come from the heart. You must be earnest and sincere in what you say when you pray to God: that

is, you must really feel your need of those things which you pray to God to give you.

Remember, my dear young friends, that the prayers of the wicked are an abomination to the Lord. He will not hear your prayer, if you regard iniquity in your heart. When you seek him, you shall not find him ; and when you call, he will not answer.

When daily you kneel down to pray,  
 As you are taught to do ;  
 God does not care for what you say,  
 Unless you feel it too.

*Hymns for Infant Minds.*

Remember, you cannot serve God of yourself ; but God will help you by his Holy Spirit, if you ask him for it.

Lord teach a little child to pray,  
 Thy grace betimes impart ;  
 And grant thy holy Spirit may  
 Renew my infant heart.

*Question 5.—How or in what manner are we to pray to God?*

Think, when you kneel down to pray, that it is God, and not man, to whom you are going to speak.—A holy, just, merciful and majestic God.—One who regards the heart and thoughts, more than the posture and words:—one who will hear the prayer of the meek and humble.—Speak as if you were speaking to the Lord alone.

Use a low voice when you pray in secret by yourselves. It may be so loud, as that you can but just hear it. It will help to keep your thoughts from wandering. Let your mind be serious and your thoughts composed.

If you read a chapter or psalm before you begin to pray, this will greatly assist you, and help to fix the mind on divine things.

Take heed of wandering thoughts in prayer; lest you mock God with your lips, while your hearts are far from him.

What foolish thoughts your hearts beguile,  
 And when you pray or sing,  
 You're often thinking all the while  
 About some other thing.

He will not answer those prayers that do not come from the heart. Be not deceived, God is not mocked, and "whatsoever you sow—that shall you also reap." Those who pray in the Spirit, and with the understanding also, shall of the Spirit reap life everlasting.

Some idle play, or foolish toy,  
 Can send your thoughts abroad ;  
 Though this should be your greatest joy,  
 To love and seek the Lord.

*Hymns for Infant Minds.*

Be very *earnest* and *sincere* in what you say to God. Pray as if you wished that God would hear you: not as though you did not care whether he heard you or not.

Be *humble* when you speak to the great God, who "is Lord of Lords and King of Kings."

Remember how kind and condescending it is in God to hear your prayers. God is infinitely great as well as infinitely good. He has promised to hear your prayers. This promise shows that he is very gracious and kind to attend to the wants of little children. He has said that he will not only hear, but answer your prayers, and give you every blessing.

God is so good, that he will hear,  
 Whenever children *humbly* pray ;  
 He always lends a gracious ear,  
 To what the youngest child can say.  
*Hymns for Infant Minds.*

Pray with *submission* to the *will* of God. He knows better what is good for you than you do for yourselves. Imitate the example of Christ. Say as Jesus did, "Not my will

but thine be done." Not as I please, O Lord ; but give me what thou knowest to be good and proper for me. " Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God." Remember to ask every blessing for the sake of the merits of Christ, who has done so much for little children. We must ask, " for things agreeable to his will in the name of Christ."

*Question 6.—How often should we pray ?*  
 At least every morning and evening. There are some children who only say their prayers at night. They repeat the Lord's prayer and a hymn, or part of a hymn, and then they think they have done all that is required of them. The parents are satisfied and the children are satisfied ; but God is not satisfied.



Dear children, never, never dare,  
To act the trifler's part ;  
Or think that God will hear a prayer,  
That comes not from the heart.

Can you lie down to rest before you have thanked God for his love over you during the day : beg him to pardon your sins, and protect you during the hours of darkness ? Can you rise from your beds in the morning, and go out of your room before you have thanked him for his protection during the night ; before you have prayed to him for what mercies you want, and entreated his blessing on yourself and your friends, for the new day which you have just began ? But you should pray to him oftener than night and morning.—David prayed three times a day : “ evening and morning and at noon day, will I pray and cry aloud.” This was the practice of holy Daniel also ; for this he was cast into the lion's den, because “ he kneeled upon his knees three

times a day, and prayed and gave thanks before his God," the God of Israel.

I knew a young lady, about twelve years of age, who used to pray every day when she came home from school, at twelve o'clock. Are there any of you who now hear me, that pray at twelve o'clock? Pray to God at all times, whenever you want a blessing from him, and whenever he has bestowed a mercy upon you, which you had no reason to expect.

*Question 7.—Where may we pray?—May we pray to God in any place?*

Yes, God is every where, and he can hear you wherever you are. No doubt, Adam prayed in the garden of Eden, and Christ, the *second Adam*, prayed in the garden of Gethsemane. Isaac prayed in the field. Abraham's servant by the side of a well. Hagar cried to God in the wilderness of Beersheba. Jacob prayed by the side of a small stream of water. Solomon prayed in the temple. Samuel also prayed in the

temple. Daniel prayed in the den of the lions. Jonah prayed in the belly of a fish. Christ prayed on a mountain. Peter prayed on the house top. And I have read of three little boys who prayed in a pit, that was made use of for sawing wood in pieces. I knew a little boy who prayed in a stable, and have heard of another who prayed in a house that was used for keeping sheep. He used to kneel on a turf of grass which he carried in with him. I have known a little boy who used to pray to God sometimes when he was riding on the road, and sometimes when he was walking along the street. He prayed to God in a whisper, so that nobody heard him but God. You can pray to God in the school, or any where else, in a whisper. Remember, that it is not the *place*, nor the *time*, which God regards. He will hear you *whenever* you pray, and *wherever* you pray. He is more ready to hear than you are to pray. He hears you if it is a sigh or a groan. There is not a

more lovely sight on earth, than to see a child kneeling, and earnestly praying to God. Oh! this is indeed a lovely sight, my dear young friends.

To heaven can reach the softest word,  
 A child's repenting pray'r,  
 For tears are seen, and sighs are heard,  
 And thought regarded there.

*Question 8.— Will you tell us some of the most remarkable prayers of good children that you can remember? That children do pray, and have offered up to God some very remarkable petitions, both for themselves and others, is a very pleasing and delightful truth. A few of these I will relate for the encouragement of my young friends who may hear or read this lecture :*



*Susan's Prayer.*—So they all kneeled down, and were very attentive to hear the little girl pray for her father in this way, “O God, my heavenly Father, I love thee, because thou art always good; and I hope my other father will be good too, and then my heavenly Father will love him, and make him well and happy. O! make him good, and we shall all be happy.” This prayer had such an effect upon her father, who was a great drunkard, that he left off his evil courses—heard his children and his wife read the scriptures—was often found

praying to God—forsook his wicked companions, and set them an example of sobriety and industry; and from that time his family became happy.

*Joseph's Prayer.*—“ Now, O Lord, save me, a sinful child, a vile sinner. I know I have sinned against thee; I should not have sinned against thee: O Lord, I wish I had not. Do hear me, O Lord, and save me, a poor sinful child. Christ was crucified, dear Lord; save me for his sake. O this soul of mine, that must live in heaven or hell for ever! Keep me this day and month and year. And if I should live twenty or forty years, help me to live to thy glory.”



*John's Prayer.*—'This little boy was bitten by a mad dog. And when he was told that the doctor was sent for, he closed his eyes, and clasped his hands, and said, "O my God, thou canst do more for me than the doctors can. Thou hast washed me in the blood of the Lamb; take me to thyself. I shall not stay long now—I must die, and go to the bosom of my Jesus."\*

\* See *Memoirs of John Boltwood.*

A gentleman was not long since called to visit a dying woman. On entering the humble cottage where she dwelt, he heard in an adjoining room an infant voice!—He listened, and found that it was the child of the poor dying woman engaged in prayer: “O Lord, bless my poor mother,” cried the little boy, “and prepare her to die! O God, I thank thee, that I have been sent to a Sunday School, and there have been taught to read my Bible; and there I learnt, that when my father and mother forsake me, thou wilt take me up. This comforts me, now my poor mother is going to leave me; may it comfort her, and may she go to heaven, and may I go there too. O Jesus, pity a poor child, and pity my poor dear mother, and help me to say thy will be done.” He said no more. The visitor opened the door, and approached the bedside of the poor woman. “Your child has been praying with you,” said he: “I have listened to his prayer.” “Yes,” said she,



making an effort to rise, "he is a dear child; thank God, he has been sent to a Sunday School. I cannot read myself, but he can and he has read the Bible to me, and I hope I have reason to bless God for it. Yes, I have learned from him that I am a sinner. I have heard from him of Jesus Christ, and I do—yes, I do, as a poor sinner, put my trust in him. I hope he will preserve me—I hope he has forgiven me. I am going to die—but I am not afraid; my dear child has been the means of saving my soul."\*

I have heard a little boy pray, that he might not swear or tell lies, and that God would keep him from going to a tavern to get drunk like the wicked sailors; that God would give him a new heart, and make him a good boy.

A little girl said to her teacher a little before she died, "Farewell, my friend, my

\* Sunday School Repository, No. 4, for October, 1813, page 236

ever dear teacher; the last prayer I make to God shall be for you. And whenever your Saviour calls you home, I will (if he permits me) with pleasure come out of the golden gates to meet you, when your soul leaves the body, and will join the angels in conducting you to our Immanuel."

Let me recommend to you all the prayer of Jabez, for which he was accounted more honourable than his brethren; "And Jabez called on the God of Israel, saying, Oh! that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chron. 4. 10.

O that the Lord, indeed,  
 Would me his servant bless;  
 From every evil shield my head,  
 And crown my paths with peace.

DODDRIDGE.

Go, my dear children, and imitate the example of those children I have mentioned. Go and pray as they did, and the Lord will hear and answer you.

But what shall I say to those who never pray at all: are there not some children of this description now before me? Why do you not pray to this good God? *I do not know how to pray. My parents never told me that I should pray. They never told me who I should pray to, or what I should say when I pray.*

Is it so, my dear children? Then I pity you, and I will pray for you. You have now been told *who* you are to pray to—*what* you are to pray for—and that God will help you by his Spirit, if you pray to him. Now I hope you will pray this evening—if you never prayed before, it is high time to begin.—*So I will; as soon as I go to my room, I will pray that God would give me a new heart—that he would “be merciful to me a sinner,” and make me a good child*

Let those children who do pray to God, pray for *those* who never prayed for themselves. O pray earnestly this night. **PRAY ALL OF YOU.** Let not **ONE CHILD** go to sleep this night without praying to God. Say from your hearts, in sincerity and truth, "*Lord teach us to pray.*"

May the Lord the Spirit teach you how to pray, and what to pray for. May you all be made wiser and better by what you have heard at this time. May God give you his blessing for Christ's sake. *Amen.*

THE

# HAPPY CHILDREN.



IN a little house, in the county of Lancaster, lived two boys and two girls; the eldest not quite eight, and the youngest but little more than four years of age. They had such kind parents, and such a good teacher at their school, and they made such improvement by these means, that we call them the *Happy Children*; and we earnestly wish that the dear little ones, who may read this account, may be like them, that they may be happy also.

*These Children were very dutiful to their parents.* Nothing gave them so much pleasure as doing those things which pleased their parents. Sometimes when their mo-

ther had been poorly, they behaved so kindly, that she has said it has quite done her good, and almost made her well. A great deal of pains was taken with them, it is true, to show them how much they ought to *love* and *obey* their mother, and they were all very sensible that these two things are closely connected. The youngest (a boy) often said of his own accord, "My dear mother, I do love you, and will obey you." When their father had been from home at any time, on his return, he always asked, "Have you obeyed your mother while I have been away?" This practice caused the duty of obedience to be deeply impressed on their minds; and if he found there had been any thing in their behaviour like disobedience to their mother, he talked to them about it till tears of sorrow flowed from their eyes. Sometimes, on these occasions, they asked their mother to forgive them; and at other times, they prayed to God to pardon their sin, and always pro-

mised to do so no more. One of them, when his mother had been seriously talking to him of the evil of sin, turned away from her, and with much concern fell upon his knees to pray, and said to her when he arose, "I have told God, that if he will spare me a little longer I will be a better boy,"

*They loved to sing and pray.* In the first of these pleasing exercises they frequently united together; and in the latter, they not only joined, but did it where none but the eye of God could see them; and they knew very well that he always saw them. One day two of them retired into the same room to pray; and it appeared, on inquiry afterward, that one of them chose the darkest corner in it, thinking it was most proper, because it was most private. The other prayed near to a window, which she set open, because she had heard that Daniel did so. They had been often much struck with the history of that eminent saint, and frequently requested their parents to read it at family

worship. If their father sat a little longer than usual after dinner, one of them was almost sure to remind him that thanks had not been returned. At one time one of them said, "Father, I wish you would pray a longer prayer, God is so good to us:" and at another time, another of them observed, "I think we should pray two prayers when we have meat and pudding too."

*They took delight in going to the house of God.* Sometimes they were overheard talking together of what they had heard and seen. This was particularly the case when the Lord's Supper had been administered. They were often much surprised that so few came to the "*bread and wine,*" as they expressed it, because they knew that Jesus Christ commanded all who love him to do it. Two of them have often said, "We wish we loved God, that we might come to the bread and wine." To know whether they loved God, frequently gave them much concern; and their father was at times



much at a loss how to talk with them in a suitable manner on this interesting subject. The eldest, after such conversations, sometimes said, "I think I do love God; but I am not sure whether I do or not." On the Lord's Day their conduct was such as would put some grown people to the blush. To play on that day was truly shocking to them. If any one of them was too trifling, one of the others was almost sure to ask, "Have you forgotten what day it is?" "*The Lord's Day*" was a sacred sound to them.—We think that the children who read this account, would have been pleased to have heard them talk about the dear Saviour of sinners. His love and sufferings astonished and affected them very much; so much, that when one of the sisters was reading of what Jesus had suffered, her little brother stopped both his ears, signifying, by that expressive action, that he was so much affected he could not bear to hear any more.

But we will only further add, that *they*

*delighted to talk about Heaven.* This was particularly the case after God had taken a little brother to that happy world. The pleasing manner in which they spake of their brother after his departure, at times, almost overwhelmed their parents.—We sincerely wish that all the dear little ones who read this short history of the happy children, may imitate their conduct—be dutiful to their parents—love the house of God—keep the Sabbath-day holy—delight to hear of the love of their Saviour, and talk of Heaven; and then, when they die, they will go to that Saviour whom they lov'd and worshipp'd here on earth, and in his presence be for ever happy.







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